

THE

Pennsylvania GAZETTE.

Containing the freshest Advices Foreign and Domestick.

From July 17. to July 24. 1735.

A Philosophical Enquiry into the Summum Bonum, or Chief Good of Man.

MANKIND have been ever pursuing, and ever disputing about Happiness; and yet, after Thousands of Years spent in the search, are not arrived at any settled and fixed Ideas concerning Happiness itself, or the Means of obtaining it. The ancient Philosophers formed themselves into several Sects about the Summum Bonum; and Varro reckons up no less than 288 different Opinions, wherein the Chief Good of Man consisted. But these were rather Differences of Words, than Things; or else Motto's and little Sayings, which were fanciful or humorous, but never intended to express their serious and philosophical Account of Things.

The three great Divisions about Happiness were the Epicureans, the Stoicks, and the Platonists, from whom came the Peripateticks. The Epicureans placed Happiness in Pleasure; the Stoicks in Virtue; and the Platonists or Peripateticks, in both. They have also distinguished our Pleasures into the Pleasures of Sense, Imagination and Reason; and have said a Thousand Things, some good, and some bad, upon all these Heads.

But, forgetting all they have said, and their everlasting Contentions, by which they have, as Job elegantly complained of his Friends, *darken'd Counsel by Words without Knowledge*; we will trace out to you the plain Path of Happiness; such a Path, that if you will walk in it, 'twill be impossible to be miserable.

It is the most ridiculous Thing in the World to dispute what Happiness or Good is; for all Men, when not hotly engaged in Controversy, mean by it Pleasure. Happiness, Good and Pleasure, are synonymous. We shall have therefore no Debate what Good, Happiness or Pleasure is; for all Men know and feel it. But the only Question is, which is the Way to come at it? Which is the Path that leads directly up to the greatest possible Good

thro' the Whole of our Beings? or, Where is this Guide, this infallible Guide of Life? Have Patience; we will show you immediately.

We will not contend, whether the chief Good consists in Pleasure or Virtue, or both; for Pleasure alone is good, and the only Way to obtain it is Virtue or reasonable Action. Pleasure is the End, Virtue the Means, and the only Means too, of reaching this great and desirable End. Pleasure is the Prize, the glorious Prize; and Virtue is the Race which all Men must run, or lose it. He who will put forth his Hand and eat of this Tree of Life or Happiness, must first climb the Tree of Virtue; or, in other Words, he must live by Reason, which is much easier than to live against it. For he shall be allowed (so Gentleman-like, generous, and humane is our Philosophy) to gratify all his natural Appetites and Passions; and, if he had a Thousand more, to gratify them too; and to hunt and seek after all proper Objects and Means of Gratification. He shall pursue Wealth and Power; or he shall despise both: He shall have an elegant Table, rich Wines, a beautiful Fair, Houses, Gardens, Pictures, Horses, Dogs, Equipage, Dress, Preferments, Titles of Honour, Ribbons, Stars, Garters, &c. He shall please every Sense, and charm every Imagination: He shall have some of these Pleasures, or live without any of them: But all he may have, and yet be a Man of Sense and strict Virtue. To form which Character, he hath but one plain Rule to follow; and that is, to gratify every Passion and Appetite within the Bounds of his Constitution, Fortunes, and Circumstances, and consistent with the Rights of all other Men. This he must do or be miserable; whether he be rich or poor, learned or unlearned, noble or ignoble; whether his Passions and Appetites be strong or weak, few or many: All his Business is to stand upon his Guard. Every Man who will enjoy To-day, so as to enjoy To-morrow, and live so this Year, that he may be happy next Year, must keep this immortal Line of Lucan always in View: If he loses Sight of it, he is gone;

gone; for it comprehends the whole of moral Philosophy:

Servare Modum, Naturam sequi, Finemque tueri. Keep the Mean, follow Nature, and look to the End, or REGARD CONSEQUENCES. By Nature is here understood, what all the great Ancients, and all Men of Sense (now not spoiled by Divinity) understand; and that is the Nature and Reason of Things.

Men are Rational Beings; they carry within them a Principle which enables them to distinguish Good and Evil, both natural and moral. This Principle tells them, that they are so to enjoy the present, as may consist with all their future Enjoyments; and lets them know that Temperance, or living within our Constitutions and Fortunes, is the Basis and Root of all Virtue and Happiness: For if our Constitution is gone, the Capacity for Pleasure is gone; and if our Fortunes are gone, the Means of Pleasure are gone: And thus, by an unreasonable Gratification of present Passions we destroy the Capacity and Means of all future Enjoyment.

When an Object strikes powerfully upon us, whether it be of the Ambitious, the Wealthy, or which is more natural, of the Fair Kind, our Reason is then to be summon'd up; and we are to debate what this will cost us? Whether the Gratification of this Passion will not in consequence produce more Evil than Good, or more Misery than Happiness? And whether it be inconsistent with the Rights of other Persons; If so, we are obliged, as Men of Sense and Men of Integrity, to go without it.

If some Men say, they can't do this, or they won't do this; all we have to say to them is, That they neither can, nor will be happy.

Thus, as Men of Sense, and with regard to ourselves, we are under the highest Obligation to live within our Constitutions, Fortunes, and Circumstances in Life; and, as honest Men, we ought, in all our Actions, to regard the Rights and Pleasures of others; for, whatever we may imagine, Honesty, or a just Regard to the Happiness of others, is as absolutely necessary to our own Happiness, as Temperance it self. Temperance indeed, or rational Enjoyment, keeps our Bodies in Health, and preserves our Fortunes, and so makes us easy within our selves: But all the Temperance in the World, nor the whole String of selfish Virtues beside, will not recommend us to the Favour and Good-will of others; because they have no Relation to others, any further than they leave us in a Capacity, and at Liberty to do Good. And if we look into our selves we shall find, that those Actions which have no Relation to others, give us but a very faint and low Delight: The highest Pleasure which human Nature seems capable of (so well are we form'd) is, to be sensible that we give Pleasure; to be conscious that we have the Esteem of our Fellow Creatures, and deserve that Esteem: But this Esteem is impossible to be obtain'd without Justice and Benevolence. Which naturally leads us to consider, among the several Sorts of Plea-

asures that Men pursue, which are most worthy of a rational Being? And they must necessarily be such, as will procure him the Affection and Esteem of others, because his own highest Happiness, is concerned in it.

The Pleasures therefore, which Reason sends us to, are the Pleasures of Honesty, social Virtue, Gratitude, Humanity, Friendship, Generosity; these are of the lasting and durable Kind: This is that constant and invariable Good which will give Satisfaction and Contentment always alike; this Pleasure lies down, and rises with us; we carry it always about us, and 'tis ever within our Reach; all other Pleasures grow weary of us, or we grow weary of them; they will not come to us, or we may be unable to go to them: But it is always within our Power to act according to Reason; and 'tis that, and that alone, which constitutes the chief Good or Happiness. Reason is to be the Standard and Measure of all our Enjoyments, whether they relate merely to our selves, or to others; and every Man knows when he exceeds the Bounds of Reason, as easily as he knows what his own Constitutions and Fortunes are, and what the Rights of other Men are; of which Rights 'tis impossible any Man, who hath been bred up with other Men, tho' there were no Laws or Teachers, should be ignorant; he is as able to distinguish Justice from Injustice, and Benevolence from Cruelty, as he is to distinguish a Cube from a Square. These Objects of the Mind are as easily discovered as the Objects of Sense; and they are as natural too; for tho we have no innate Ideas, we have (with Mr. Locke's good leave) natural Ideas; or Ideas of Right and Wrong, which naturally grow up with us, and thrust themselves upon us, whether we will or not, without any Teaching or Instruction: And such are the Ideas of Just and Unjust in Action, or the Difference between Virtue and Vice; which would be as clearly distinguish'd by Persons bred up together, as Sweet from Bitter, Strait from Crooked, or Light from Darkness. In this Sense, we are all taught of God; and these Ideas, all Men, of all Countries, and of all Ages, do agree in, or would agree in were they not led wrong, by Men whose Interest 'tis to deceive them. Friendship is the same every where; Fidelity and Honesty the same every where; Cruelty, Perfidy and Villany the same every where, unless where Church Doctrines have, in a long Tract of Time, almost extinguish'd the Light of Nature; and it is impossible that it should be otherwise; for Men are the same every where, and stand in the same Relation to one another.

The Reason therefore why Men err in their Conduct, is not because they don't know what is fit for them to do, or that they are Ignorant of their Duty, as rational Creatures; but 'tis because they will have some present Pleasures, tho' at the Hazard or Expence of Future greater Pleasure. The Present carries it even against their Reason, and in spite of their Judgments: they know they are wrong, and yet they

they go on and perish with their Eyes open; so that the *true Source* of almost all the Evils of Life is, that Men are resolved to gratify some *present Passion or Appetite*, cost what it will, against the *Instructions* of their *faithful inward Guide*, which will never deceive them. This *divine Monitor, Reason*, tells us, that if such a Quantity of Wine, or certain Delicacies in Eating, *impair the Health*, we should *abstain*: If a Coach breaks in upon our Fortunes, or carries away too great a Proportion, *Reason* bids us walk on Foot; and so in all other Pleasures. Let us then take this *Guide of Life* always with us, and we shall never be at a Loss to know, wherein consists the *chief Good* of Man; which is, not in following *any one Pleasure*, but in *acting according to Reason in all our Pleasures*. Lond. *Four*.



L O N D O N,

May 1. Our Letters from Madrid say, that when the Minister of a certain Power was importuning the King of Spain to accept the new Plan, his Catholick Majesty answer'd, that his Excellency's Rhetorick was very entertaining, and his Arguments extremely proper; but that he apprehended it would need the Rhetorick of 300,000 Men at least to overcome the Objections he and his Allies had to make to it.

We hear from *Temeswaer*, That *Jonas Rovin*, a *Wallachian*, Died there lately, Aged 172, having lived with his Wife 147 Years, who attained the Age of 164. They had during that Time, *two Sons* and *two Daughters*, the youngest Son being now 90 Years of Age.

The Portuguese Minister in Holland has bought up so much Powder there, that it is risen from 20 to 30 Florins a Quintal.

The Party in Holland against the Neutrality is said to be very numerous already, and daily encreasing. His Highness the Prince of Orange dined a short time ago at one of the publick Entertainments at the Hague, and taking a Bumper of Wine, toasted to a *hearty War*, or a *lasting Peace*, and challeng'd the Grand Chancellor to pledge him, which the old Gentleman did very readily; but it will not go down with some of the others.

May 2. We hear that Thomas Winington, Esq; Member of Parliament for Droitwych, and one of the Lords Commissioners of the Admiralty, is to be made one of the Lords of the Treasury, in the Room of Sir William Young, who will be declared Secretary at War in a few Days.

May 5. The Court of Vienna spares no Pains to exaggerate the misunderstanding between Spain and Portugal, well knowing their Account in it.

'Tis now assur'd the Parliament will rise on Saturday the 17th instant.

On Friday died in the 72d Year of his Age, Matthew Lord Ducie, Baron of More-

ton, so created in the 6th Year of the late King. His Lordship was Heir of the ancient Family of Moreton in Staffordshire, and in Right of his Mother, of Sir William Ducie in Gloucestershire, Knight of the Bath, who in the Reign of Charles II. died Viscount of Downe in the Kingdom of Ireland.

May 6. The National Debt, as it stood the 31st of December 1733, was 47373532l. 10s, 9d, 3f; and on the 31 of December 1734, 48128149l, 6s, 0d, 3f.

New York, July 21. The Foundation and Ground-work of the New-Battery on *Whitehall-Rocks*, being finish'd, *Wednesday* the 16th Instant was appointed for the Laying of the first Stone of the Plat-form, and the giving it a Name; accordingly his Excellency, attended by the Gentlemen of his Majesty's Council, with the principal Gentlemen and Merchants of this City, perform'd that Ceremony, under the general Discharge of the Cannon planted for that Occasion, and was pleas'd to name it *George Augustus's Royal Battery*. Afterwards his Excellency repaired to the Booth erected on the Battery, where an elegant Entertainment was prepared for him and the Company. After Dinner, His Majesty's and the several Royal Healths were drank, and several Discharges of the Cannon, together with Success to *George's Battery*. His Excellency gave an Ox, roasted whole upon it, to the Workmen, Labourers and People, with several Barrels of Punch and Beer. It is remarkable, that there was the greatest Concourse of People, on this Occasion, that was ever known here; and the Joy and Satisfaction that was universally express'd, might have deserved to be enlarg'd upon, had it not been succeeded by as universal a Sadness occasioned by a most melancholy Accident, upon the conclusion of the whole Solemnity; when his Excellency was returning in the Manner he went, and the last Round was firing, the very last Piece of the Cannon (being very much honey-comb'd and eaten almost through, as it afterwards appear'd by the Pieces) burst, and the Fragments of it flying different Ways, kill'd three Persons, viz. *John Symes*, Esq; High-Sheriff for the City and County of *New-York*, Mils. *Courtlandt*, only Daughter to the Hon. Col. *Courtlandt*, a Member of his Majesty's Council in this Province; and a Son-in-Law of Alderman *Rommur*. As they were carried Home, Thousands crowded to see them, and a Mixture of Grief, Compassion and Terror appeared in the Faces of all at so dismal a Sight. The next Day the Coroners Inquest sat on their Bodies, and brought in their Verdict *Accidental Death*; and in the Evening they were decently inter'd, Men, Women and Children assisting at the Funeral Solemnities, every one being officious to pay the last Duties to Corps of Persons so unfortunately killed before their Eyes.

We had a terrible Storm of Thunder, Lightning, Hail, and Rain on Friday last in the Evening, which was not entirely over till after 10 a clock.

P H I L A D E L P H I A, July 24.

Friday last a Man at Kingsess stepping on board a Boat, she moved off, and he falling short into the Water, was drowned.

And on Tuesday Morning, a Man at the upper End of this City, who had been long afflicted with a grievous Disorder that was at length judged incurable, put an end to his own Life.

The same Day a Negro Man was whip'd round the Town at the Cart's Tail, 63 Lashes, for attempting to ravish a white Child about 12 Years of Age.

We hear via Amboy and York, That War is declared between Spain and Portugal, and that some Men had been killed on both sides in skirmishing on the Frontiers; and that all the British Vessels are hurrying out of Cales Bay in their Ballast, for fear of being stop't; the British Fleet being daily expected at Lisbon.

A London Paper of the 13th of May, says, that the King was to set out for Hanover the 20th of that Month. That Sir John Norris with the Fleet would sail in two Days for Lisbon, which Fleet consists of 25 Men of War, one of 100 Guns, two of 50, and all the rest from 90 to 60 Guns. That there are now in the Pay of Great Britain 91 Ships of War, at home and abroad.

Custom-House, Philadelphia, Entered in.
 Sloop Catherine, Thomas Husk, from So-Carolina,
 --- Deborah, James White, from St. Christophers,
 --- Endeavour, John Reith, from Rh-Island,
 Ship Stork Gally, Thomas Hogg, from Gibraltar.
Entered out. none,
Cleared.

Ship Elizabeth and Dorothy, George Stewart, to Antigua,
 --- Mercury, William Willson, to Surinam,
 Brig Sufannah, Wm. Newcomin, to Newfoundland,
 Schooner Dolphin, James Lusk, to Antigua,
 Brig Ann, James Rodger, to Dublin,
 Sloop Exchange, Benjamin Conyers, to Jamaica.

Advertisement.

RUN away the 30th of June past from David Heldreth of Middletown in Monmouth County, East-New Jersey, a Servant Woman named Martha Barnes, about 36 Years of Age, lusty and well set, long thin-visag'd, tawny Complexion, light Hair and blue Eyes, with one Tooth out before, and great Ringworms on her Breast and Arms. Had on a pair of low leather-heel'd Shoes, and two striped Homespun Petticoats, and has since alter'd the rest of her Cloaths. Whoever takes up the said Servant so that she may be had again, shall have Twenty Shillings Reward and reasonable Charges paid by,

David Heldreth.

THE Person that borrow'd B. Franklin's Law-Book of this Province, is hereby desired to return it, he having forgot to whom he lent it.

VERY good COFFEE sold by the Printer hereof.

WHEREAS it has been often advertised, by John Leacock and Charles Read, Executors of the Will of Mr. Thomas Chase, deceased, and by said Read and Caleb Cash, jun. Executors of the Will of Mrs. Mary Appleton, deceased; that the Persons indebted to the respective Estates should come and pay what they owe, which they have hitherto neglected; further Notice is hereby given that whosoever continues in such Neglect, after the first Day of September next, shall be proceeded against according to Law.

Just Published,

SOME Observations on the Proceedings against the Reverend Mr. Hemphill; with a Vindication of his Sermons. Printed and Sold by the Printer hereof, Price six Pence.

To be SOLD,

THREE Tracts of choice good arable Land, in the County of Middlesex, in the eastern Division of New-Jersey, situated on Georges-Road in the Township of New-Brunswick, and but about 9 Miles from the City, viz. The one commonly known by the Name of the Saplin Ridge, containing 235 Acres of choice good well timbered Upland, and has a Range of above 1000 Acres, which renders it very commodious for raising Stock it being well water'd by Lawrence's Brook and sundry Springs; and is joining to William Cox's Saw-Mill. One other in the Great-Swamp commonly so called, containing 208 Acres of choice well timber'd Land: Great Part of which may be turn'd into Meadow, and by that means make a compleat Farm or Plantation. The other commonly known by the Name of The Small Windfalls, containing 211 Acres, twenty whereof is now exceeding good Meadow, the Residue being very well timber'd Land, good Soil, and well water'd; being bounded eastward by Thomas Lawrence's Land, westerly by John Nevil's Land, Southerly and Northerly by Robert Davis's Land. Any Person enclining to purchase any of the abovesaid Tracts of Land, may apply to Peter Sonmans, in Philadelphia, or Benjamin Clark, jun. of Stonybrook, or Barefoot Brinson of Millstone; the two latter if desired, will show them the Premises.

LATELY imported from London, and are to be sold by Dr. Peter Sonmans over against the Baptist Meeting House in Second-Street, Philadelphia; all Sorts of Druggs, and Chymical and Galenical Medicines; also the best Hungary Water, and very good Sweet Almonds.

STray'd or Stolen away off the Common at Philadelphia, since the 16th of May last; a small brown Horse, with a Star in his Forehead, branded with T on the off Buttock, and H on the off Shoulder, his Mane has lately been trim'd off of both Sides, and now begins to fall on the off Side, shod before; had on when he went away, a large Bell, marked Samuel Holt at large, and a pair of Leather-Hoppels. Strayed also a black Horse, since the 26th of June, branded WR. in one Letter on the near Buttock, and D on the near Shoulder, one white Foot behind, a Star in his Forehead, and shod before, a natural Pacer. Whoever brings them or either of them to the Subscribers, shall for each of them have Ten Shillings Reward, paid by

William Sommerfet, or Samuel Holt.

RUN away the 18th of June last, from Thomas Ustick of Second River in Newark, East-Jersey, an Irish Servant Man named Owen Ward, about 23 Years of Age, a slender-grown Man, with a large Scar on the left Side of his Face under his Eye, and the Fore-Finger of one of his Hands has lost the first Joint; professes to be a Husbandman and Miner. Had on a Hat scollop'd round the Brim, a white Wig, and a blue checked cotton Shirt. He was taken up and imprison'd at Burlington, and after taking him from thence he made his Escape. Whoever takes up and brings him to Thomas Dunning, at the George-Inn, in Philadelphia, or to his said Master, shall have Forty Shillings Reward and reasonable Charges paid by

Thomas Ustick or Thomas Dunning.

RUN away on the 23d Instant from the Widow Ann Amos at Poqueston, a welsh Servant Man named Thomas Roberts, he is marked on his right Hand with the Letters T. R. about 22 Years of Age, had short curl'd brown Hair, but perhaps has cut it off since he went away, is round visag'd, full faced, and fresh colour'd, has wide Nostrils and small grey Eyes, is pretty tall and slim, speaks good English and Irish, is much addicted to Liquor, sings well, and sometimes alters his Voice like a Woman. He had on when he went away a blue-grey broadcloth Coat, it has been turn'd and very few Plaits in the Sides; an old fine white Shirt, fine homespun Linnen Jacket which being too big for him is took up in the Sides and Back, coarse homespun Trowsers, brown woollen Stockings, round-toed Shoes, brass Buckles and has took an Ax with him. 'Tis supposed he is gone towards York. Whoever takes up and secures the said Servant so that he may be had again, shall have Forty Shillings Reward and reasonable Charges paid by

Ann Amos.

June 26, 1735.

To be SOLD,

A Plantation containing 300 Acres of good Land, 30 cleared, 10 or 12 Meadow and in good English Grass, a House and Barn, &c. lying in Nantmel Township, upon French-Creek, about 30 Miles from Philadelphia. Enquire of Simon Meredith now living on the said Place.

To be SOLD,

By John Snowden, Tanner, 450 Acres of Land on a Branch of Rariton, called Black River, in Jersey; and near 200 Acres further up in the last Indian Purchase; and Two Acres and a Half joining to Judge Leonard's Land at Princetown near the Tavern. Likewise near 200 Acres of Land on Ouldman's Creek in Gloucester County, Part of it being formerly John Standbank's, the other Part lately purchased, which said Land hath been lately returned by an Order from the General-Surveyor, and allowed of by the Council of Proprietaries, and is Recorded in Burlington according to Orders. Those that have a mind to Purchase All, or any Part, may agree with said Snowden at his House in Philadelphia.

SUPER FINE CROWN SOAP.

It cleanses fine Linens, Muslins, Laces, Chincies, Cambricks &c. with Ease and Expedition, which often suffer more from the long and hard Rubbing of the Washer, through the ill Qualities of the Soap they use, than the Wearing. It is excellent for the Washing of Scarlets, or any other bright and curious Colours, that are apt to change by the Use of common Soap. The Sweetness of the Flavor and the fine Lather it immediately produces, renders it pleasant for the Use of Barbers. It is cut in exact and equal Cakes neatly put up, and sold at the New Printing Office, at 1 s. per Cake.

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Where Advertisements are taken in, and BOOK-BINDING is done reasonable, in the best Manner.